

THE TIMES.

ANDREW GODDARD, Publisher.
MARYVILLE, TENN.

CURRENT TOPICS.

ALARM is felt in Italy over the continued activity of Vesuvius.

The watermelon crop in Georgia and South Carolina is reported in fine shape. In the United States there are 673,643 free masons and 647,471 odd fellows.

EIGHTEEN of the London theaters are occupied for divine services on Sunday. There is not a lizard or snake north of the southern extremity of Hudson's bay.

WHEN terrified an ostrich travels at the rate of about twenty-five miles an hour.

Good players of the harp are said to be the scariest of all musical performers.

OFFICERS of the Indian government have decided that currency reform is necessary.

ARRANGEMENTS have been made for the electrical illumination of Niagara Falls at night.

New bookmakers are in the form of a little paper fan that slips over the corner of the page.

A CHICAGO burglar stole some jewelry but subsequently returned it, saying that it was worthless.

A LARGE lot of Heinrich Heine's hitherto unpublished letters are soon to be printed at Hamburg.

SCIENCE has produced an instrument for counting the number of dust motes that exist in a sunbeam.

Geo. AFGAR, young clerk, died at Jersey City recently from accidentally inhaling sulphuric acid fumes.

RUSSIA seems to be threatened with a famine next year as great as that from which she is just recovering.

It has been decided by a judge at Mt. Vernon, Ill., that the women members of the school board could not hold office.

The most skillful quill pitcher in Dauphin county, Pa., is John W. Kautz, who has been blind for thirty-two years.

The fund for the Washington memorial arch in New York, \$128,000, has been completed at last. It was started May 8, 1889.

In one of the public schools in New York city there are 710 pupils, all but ten of whom are of foreign birth and languages.

HANLSON and Reid were both graduated from Miami university, which has just conferred the degree of LL.D. on Gov. McKinley.

As illustrating the feminine idea of business, a Belle Plain (Kas.) woman cut up \$250 worth of silk and velvet to make a crazy quilt.

A PHOTOGRAPHER says that next to babies young married couples are the most troublesome, the bride especially being hard to please.

A DAUGHTER of Director-General Davis, of the World's fair, took the prize for breadmaking a few days ago at La Salle seminary.

The demand for the revised version of the New Testament in 1881 exceeded that for any other book that has been published before or since.

The house at Youghal, Ireland, formerly occupied by Sir Walter Raleigh, the great adventurer, was recently sold at auction for \$6,250.

SO LIGHT is the spider's web that a pound of it will reach around the world and then leave enough to reach from New York to San Francisco.

ENOUGH rain fell on Gove county, Mo., during the month of May to have formed a lake ten miles long, two and one-half miles wide and nineteen feet deep.

MILES DARDEN, who was living in the state of Tennessee in 1857, was the largest man known to history. Clad in thin summer clothes he weighed 1,037 pounds.

A FIRST edition of Gray's "Elegy," originally published at 12 1/2 cents, has been recently sold at \$295, while a first edition of Walton's "Complete Angler" realized \$1,050.

RAILWAY managers of Holland have found it impossible to get men to work the switches who can be depended upon to let liquor alone, and have therefore substituted women.

At Clifton Springs, N. Y., recently, several languages were used by those who united in the hymns sung during the services. It must have sounded just like opera in English.

MANUFACTURERS of obituary monuments in the United States have the right to remove their handiwork from graves in the event of its not being paid for within six months.

It is said that the little island of Jamaica annually sells to this country sufficient bananas to more than equal in value the entire American apple, peach and cherry crop.

THE business of preparing shrimp for the Chinese market is assuming important proportions in California. The shrimps are taken in huge nets, and boiled in great iron vats.

JAMES MILLER, postmaster at Ganley Bridge, Fayette county, W. Va., was appointed by President William Henry Harrison. He has served continuously under every president since.

THE three tallest trees in the world are believed to be a sequoia near Stockton, Cal., which is 325 feet high, and two eucalypti in Victoria, Australia, estimated to be 485 and 450 respectively.

THE fact that three newspaper offices were demolished in the recent cyclone in Kansas leads the editor of one of them to remark that "even the Lord's chosen sometimes get it in the neck."

THE late Father Mollinger's will has not been found yet, but later facts show that he left an estate of over \$1,000,000, including his sacred relics, all of which, it is believed, has been devised to the church.

MRS. REED, lady manager of the World's fair for Maryland, has established a system of classes in American history in the schools of that state, and offers as a prize a free trip to the fair for the best scholar in that branch.

DEPARTURE.

A Short Journey From Darkness to Heavenly Light.

A Beautiful Transition From a Troubled Abode to a Court Paved With Love and a Palace Lighted by Kindness.—Dr. Talmage's Sermon.

Rev. Dr. Talmage is now on the Atlantic, having sailed from New York on the 15th inst. for Liverpool, for a preaching tour in England, Scotland, Ireland and Sweden. Before visiting Sweden, Dr. Talmage will go to Russia, there to witness the reception and disposition of the cargo of breadstuffs on board the Christian Herald relief steamship Leo, which sailed last week for St. Petersburg. Previous to his departure he dictated to his stenographer the following farewell sermon, to be read by the vast and widely scattered audiences whom it is his weekly privilege to address through the medium of the newspaper press. He took his text from II. Timothy iv. 6: "The time of my departure is at hand."

Departure! This is a word used only twice in all the Bible. But it is a word often used in the court-room and means the desertion of one course of pleading for another. It is used in navigation to describe the distance between two meridians passing through the extremities of a course. It is a word I have recently heard applied to my departure from America to Europe for a preaching tour to last until September. In a smaller and less significant sense than implied in the text I can say, "The time of my departure is at hand." Through the printing press I address this sermon to my readers all the world over, and when they read it I will be in mid ocean, and unless something new happens in my marine experiences I will be in no condition to preach. But how unimportant the word departure when applied to change of continents as when applied to exchange of worlds as when Paul wrote, "The time of my departure is at hand."

Now, departure implies a starting place and a place of destination. When Paul left this world, what was the starting point? It was a scene of great physical distress. It was the Tullianum, the lower dungeon of the Mamertine prison, Rome, Italy. The top dungeon was bad enough, it having no means of ingress or egress but through an opening in the top. Through that the prisoner was lowered, and through that came all the food and air and light received. It was a terrible place, that upper dungeon, but the Tullianum was the lower dungeon, and that was still more wretched, the only light and the only air coming through the roof, and that roof the floor of the upper dungeon. That was Paul's last earthly residence. I was in that lower dungeon in November, 1889. It is made of volcanic stone. I measured it, and from wall to wall it was fifteen feet. The highest of the roof was seven feet from the floor, and the lowest of the roof five feet seven inches. The opening in the roof through which Paul was let down was three feet wide.

The dungeon has a seat of rock two and a half feet high, and a shelf of rock four feet high. It was there that Paul spent his last days on earth, and it is there that I see him now, in the fearful dungeon, shivering, blue with the cold, waiting for that old overcoat which he had sent for up to Troas, and which they had not yet sent down, notwithstanding that he had written for it.

If some skillful surgeon should go into that dungeon where Paul is incarcerated, we might find out what are the prospects of Paul's living through the rough imprisonment. In the first place, he is an old man, only two years short of 70. At that time when he most needs the warmth and the sunlight and the fresh air, he is shut out from the sun. What are those scars on his ankles? Why those were gotten when he was fast, his feet in the stocks. Every time he turned, the flesh on his ankles started. What are those scars on his back? You know he was whipped five times, each time getting thirty-nine strokes—one hundred and ninety-five bruises on the back (count them!) made by the Jews with rods of elm-wood, each one of the 195 strokes bringing the blood. Look at Paul's face and look at his arms. Where did he get those bruises? I think it was when he was struggling ashore amidst the shivering timbers of the shipwreck. I see a gash in Paul's side. Where did he get that? I think he got that in the tussle with highwaymen, for he had been in peril of robbers, and had money of his own. He was a mechanic as well as an apostle, and I think the tents he made were as good as his sermons.

There is a wanness about Paul's looks. What makes that? I think a part of that came from the fact that he was for twenty-four hours on a plank in the Mediterranean sea, suffering terribly, before he was rescued; for he says positively, "I was a night and a day in the deep." Oh, worn-out old man! surely you must be melancholy; no constitution could endure this and be cheerful. But I press my way through the prison until I come up close to where he is, and by the faint light that streams through the opening I see on his face a supernatural joy, and I bow before him and say: "Aged man, how can you keep cheerful amidst all this gloom?" His voice startles the darkness of the place as he cries out: "I am now ready to be offered, and the time of my departure is at hand." Hark! what is that shuffling of feet in the upper dungeon? Why, Paul has an invitation to a banquet, and he is going to dine with the King. Those shuffling feet are the feet of the executioners. They come, and they cry down through the hole of the dungeon: "Hurry up, old man. Come, now, get yourself ready." Why, Paul was ready. He had nothing to pack up. He had no baggage to take. He had been ready a good while. I see him rising up and straightening out his stiffened limbs, and pushing back his white hair from his creased forehead, and see him looking up through the hole in the roof of the dungeon into the face of his executioners, and hear

him say: "I am now ready to be offered, and the time of my departure is at hand." Then they lift him out of the dungeon, and they start with him to the place of execution. They say: "Hurry along, old man, or you will feel the weight of our spear. Hurry along." "How far is it," says Paul, "we have to travel?" "Three miles." Three miles is a good way for an old man to travel after he has been whipped and crippled with maltreatment. But they soon get to the place of execution—Acqua Salvia—and he is fastened to the pillar of martyrdom. It does not take any strength to tie him fast. He makes no resistance. O Paul! why not now strike for your life? You have a great many friends here. With that withered hand just launch the thunderbolt of the people upon those infamous soldiers. No! Paul was not going to interfere with his own coronation. He was too glad to go. I see him looking up in the face of his executioner, and as the grim official draws his sword, Paul calmly says, "I am now ready to be offered, and the time of my departure is at hand." But I put my hand over my eyes. I want not to see that last struggle. One sharp keen stroke, and Paul does go to the banquet, and Paul does dine with the King.

What a transition it was! From the malaria of Rome to the finest climate in all the universe—the zone of eternal beauty and health. His ashes were put in the catacombs of Rome, but in one moment the air of Heaven bathed from the soul the last ache. From shipwreck, from dungeon, from the biting pain of the elmwood rods, from the sharp sword of the headsman, he goes into the most brilliant assemblage of Heaven, a king among kings, multitudes of the sainthood rushing out and stretching hands of welcome; for I do really think that as on the right hand of God is Christ, so on the right hand of Christ is Paul, the second great in Heaven.

He changed kings likewise. Before the hour of death, and up to the last moment, he was under Nero, the thick-necked, the cruel-eyed, the filthy-lipped; the sculptured features of that man bringing down to us this very day the horrible possibilities of his nature—seated as he was amidst the pictured marbles of Egypt, under a roof adorned with mother-of-pearl, in a dining room which by machinery was kept whirling day and night with most bewitching magnificence; his horses standing in stalls of solid gold, and the grounds around his palace lighted at night by his victims, who had been debauched with tar and pitch and then set on fire to illumine the darkness. That was Paul's king. But the next moment he goes into the realm of Him whose reign is love, and whose courts are paved with love, and whose throne is set on pillars of love, and whose scepter is adorned with jewels of love, and whose life-time is an eternity of love. When Paul was leaving so much on this side the pillar of martyrdom, to gain so much on the other side, do you wonder at the cheerful valedictory of the text: "The time of my departure is at hand?"

Now, why can not all the old people have the same holy glee as that aged man had? Charles I., when he was combing his head, found a grey hair, and he sent it to the queen as a great joke; but old age is really no joke at all. For the last forty years you have been dreading that which ought to have been an exhilaration. You say you most fear the struggle at the moment the soul and body part. But millions have endured that moment, and may not we as well? They got through with it, and so can we. Besides this, all medical men agree in saying that there is probably no struggle at the last moment—not so much as the prick of a pin, the seeming signs of distress being altogether involuntary. But you say, "It is the uncertainty of the future." Now, child of God, do not play the infidel. After God has filled the Bible till it can hold no more with stories of the good things ahead, better not talk about uncertainties.

But you say, "I can not bear to think of parting from friends here." If you are old you have more friends in Heaven than here. Just take the census. Take some large sheet of paper and begin to record the names of those who have emigrated to the other shore; the companions of your school days, your early business associates, the friends of midlife, and those who more recently went away. Can it be that they have been gone so long you do not care any more about them, and you do not want their society? Oh no. There have been days when you have felt that you could not endure another moment away from their blessed companionship. They have gone. You say you would not like to bring them back to this world of trouble, even if you had the power. It would not do to trust you. God would not give you resurrection power. Before to-morrow morning you would be rattling at the gates of the cemetery, crying to the departed, "Come back to the cradle where you slept! Come back to the hall where you used to play! Come back to the table where you used to sit!" and there would be a great bugle in Heaven. No, no. God will not trust you with resurrection power, but he compromises the matter and says, "You can not bring them where you are, but you can go where they are." They are more lovely now than ever. Were they beautiful here, they are more beautiful there.

Besides that it is more healthy there for you than here, aged man; better climate there than these hot summers and cold winters and late springs; better hearing; better eyesight; more tonic in the air; more perfume in the bloom; more sweetness in the song. Do you not feel, aged man, sometimes as though you would like to get your arm and foot free? Do you not feel as though you would like to throw away spectacles and canes and crutches? Would you not like to feel the spring and elasticity and mirth of an eternal boyhood? When the point at which you start from this world is old age, and the point to which you go is eternal juvenescence, aged man, clap your hands at the anticipation, and say, in perfect rapture of

soul: "The time of my departure is at hand."

Columbus risked his life to find this continent, and shall we shudder to go out on a voyage of discovery which shall reveal a vaster and more brilliant country? John Franklin risked his life to find a passage between icebergs, and shall we dread to find a passage to eternal slumber? Men in Switzerland travel up the heights of the Matterhorn with alpenstock, and guides, and rock-ets, and ropes, and, getting half-way up, stumble and fall down in a horrible massacre. They just wanted to say they had been on the tops of those high peaks. And shall we fear to go out for the ascent of the eternal hills which start a thousand miles beyond where stop the highest peaks of the Alps, when in that ascent there is no peril? A man doomed to die stepped on the scaffold, and said in joy, "Now in ten minutes, I will know the great secret." One minute after the vital functions ceased, the little child that died last night knew more than Jonathan Edwards, or St. Paul himself, before he died. Friends, the exit from this world, or death, if you please to call it, to the Christian is glorious explanation. It is demonstration. It is illumination. It is sun-burst. It is the opening of all the windows. It is shutting up the catechism of doubt, and the unrolling of all the scrolls of positive accurate information. Instead of standing at the foot of the ladder and looking up, it is standing at the top of the ladder and looking down. It is the last mystery taken out of botany and geology, and astronomy, and theology. Oh, will it not be grand to have all questions answered? The perpetually recurring interrogation-point changed for the mark of exclamation. All riddles solved. Who will fear to go out on that discovery, when all the questions are to be decided which we have been discussing all our lives? Who shall not clap his hands in the anticipation of that blessed country? If it be no better than through holy curiosity crying, "The time of my departure is at hand?"

I remark again, we ought to have the joy of the text, because, leaving this world, we move into the best society of the universe. You see a great crowd of people in some street, and you say, "Who is passing there? What general, what prince is going up there?" Well, I see a great throng in Heaven. I say, "Who is the focus of all that admiration? Who is the center of that glittering company?" It is Jesus, the champion of all worlds, the favorite of all ages. Do you know what is the first question the soul will ask when it comes through the gate of Heaven? I think the first question will be, "Where is Jesus, the Saviour that pardoned my sin; that carried my sorrows; that fought my battles; that won my victories?" O radiant one! how I would like to see Thee! Thou of the manger, but without his humiliations; Thou of the cross, but without its pangs; Thou of the grave, but without its darkness.

The Bible intimates that we will talk with Jesus in Heaven just as a brother talks with a brother. Now, what will you ask him first? I do not know. I can think what I would ask Paul first. I saw him in Heaven. I think I would like to hear him describe the storm that came upon the ship when there were 275 souls on the vessel. Paul being the only man cool enough to describe the storm. There is a fascination about a ship and the sea that I never shall get over, and I think I would like to hear him talk about that first. But when I meet my Lord Jesus Christ, of what shall I first delight to hear him speak? Now I think what it is. I shall first want to hear the tragedy of His last hours; and then Luke's account of the crucifixion, and Mark's account of the crucifixion, and John's account of the crucifixion will be nothing, while from the living lips of Christ the story shall be told of the gloom that fell, and the devils that arose, and the fact that upon his endurance depended the rescue of a race; and there was darkness in the sky, and there was darkness in the soul, and the pain became more sharp, and the burdens became more heavy, until the mob began to swim away from the dying vision of Christ, and the cursing of the mob came to his ear more faintly, and his hands were fastened to the horizontal piece of the cross, and his feet were fastened to the perpendicular piece of the cross, and his head fell forward in a swoon as he uttered the last moan and cried: "It is finished!" All Heaven will stop to listen until the story is done, and every harp will be put down, and every lip closed, and all eyes fixed upon the narrator, until the story is done, and then, at the tap of the baton, the eternal orchestra will rouse up; finger on string of harp, and lips to the mouth of trumpet, there shall roll forth the oratorio of the Messiah. "Worthy is the Lamb that was slain to receive blessing, and riches, and honor, and glory, and power, world without end!"

What he endured, oh, who can tell. To save our souls from death and hell! When there was between Paul and that magnificent personage only the thinness of the sharp edge of the sword of the executioner, do you wonder that he wanted to go? O, my Lord Jesus, let one wave of that glory roll over us! Hark! I hear the wedding bells of Heaven ringing now. The marriage of the Lamb has come, and the bride hath made herself ready. And now for a little while good-bye! I have no morbid feelings about the future. But if any thing should happen that we never meet again in this world, let us meet where there are no partings. Our friendships have been delightful on earth, but they will be more delightful in Heaven. And now I commend you to God and the word of His grace which is able to build us up, and give an inheritance, among all them that are sanctified.

—Sensible Man.—Are you fond of flowers, Mr. Bunstead? asked the debutante. Not particularly, Miss Adlet, replied Bunstead, with an admiring glance at his questioner; my preference is decidedly for buds.—Detroit Free Press

THE SUNDAY SCHOOL.

The Descent of the Spirit.—Acts 2:1-13.—July 10, 1893.

GOLDEN TEXT.—When He, the Spirit of truth, is come, He will guide you into all truth.—John 16:13.

TIME.—Sunday, May 23, A. D. 30. Ten days after the last lesson.—Whitsunday.

PLACE.—Jerusalem, in the upper room where the disciples met for prayer, perhaps the same one in which the Lord's Supper was instituted.

LESSON HELPS.

1. "And when the day of Pentecost:" The second of the three great Jewish feasts, the Passover being the first, and the third the feast of Tabernacles, in which all the males were required to go up to Jerusalem. "Was fully come!" Soon after dawn, some time before nine o'clock, the third hour (2:15). "They were all." The whole one hundred and twenty mentioned above. "With one accord in one place." The best MSS. have they were all together in one place, as Rev. Ver. Doubtless in the upper room where the apostles abode.

2. "And suddenly:" Without any previous indication, and unexpectedly to the disciples. "There came a sound from Heaven:" As a sensible, outward expression of the great spiritual reality, so that there could be no mistake, no uncertainty. "As of a rushing, mighty wind:" It is not said that there was any wind, but only a sound as of a wind. "It filled all the house:" As if in token of the wide range over which the new spiritual power was to extend its working, even unto the whole church.

3. "And there appeared:" i. e., to the entire assembly. After the audible sign immediately follows the visible. "Cloven tongues like as of fire:" Observe, not tongues of fire, but tongues of a fiery, burning appearance, though without real heat. "And it sat upon each of them." There appears to have been no discrimination between the apostles and the others, nor between the men and the women.

4. "And they were all filled with the Holy Ghost:" A study of all the passages in which this expression is found leads to the conclusion that "being filled with the Holy Spirit," or "being baptized in the Holy Spirit," implies a reception from the Spirit of extraordinary powers, in addition to ordinary sanctifying grace. "Began to speak with other tongues." Other than their mother tongue. This showed what had been meant by the promise of speaking with new tongues.

5. "And there were dwelling at Jerusalem:" Both permanent residents and pilgrims who had come up to the feast are probably included. "Devout men:" Truly religious men, waiting for the appearing of the promised Messiah. "Out of every nation under Heaven:" Only a very small portion of the Jewish people lived in Palestine during the times of our Lord and his Apostles; by far the largest number were natives of other lands, dwelling in large colonies or in small communities.

6. "Now when this was noised abroad:" Rev. Ver., "And when this sound was heard." Literally, "The multitude came together." The house (ver. 2) may have been on one of the avenues to the temple, thronged at this time by a crowd of early worshippers. "And were confounded:" Either the individuals were perplexed, or, more probably, the whole assembly were thrown in confusion and excitement, discussing the meaning of the singular phenomenon. "Every man heard them (was hearing, imperfect) speak in his own language" (or dialect): The meaning is, not that all the disciples spoke all the dialects, but that each one spoke in some one, so that all were heard.

7. "Are not all these Galileans?" All the eleven apostles were inhabitants of Galilee, and by far the greater part of the disciples belonged to the same district of country.

8. "In our own tongue wherein we were born." This remark excludes the possibility of Luke's meaning that the tongues were merely an ecstatic or impassioned style of discourse.

9, 10. "Parthians, Medes, Elamites:" In the Persian kingdom. It was among these peoples that Shalmaneser, king of Assyria, settled the captive ten tribes. "Mesopotamia:" The country lying between the river Tigris and the river Euphrates. "Judea:" Judea appears in the catalogue of nations as the representative of "Aramae," because St. Luke desired to enumerate all the languages spoken that day by the disciples on whom the Spirit had fallen. "Cappadocia, Pontus, Asia, Phrygia, Pamphylia:" These were all countries within Asia Minor. "Egypt:" The vast number of Jewish residents in Egypt had necessitated the translation of the Hebrew Scriptures into a language they could understand. "The parts of Libya about Cyrene:" Libya laid to the west of Egypt. "Strangers from Rome:" These were, no doubt, a Latin-speaking people. "Jews and proselytes:" This has reference not merely to the Romans last named, but to all the countries contained in the catalogue.

11. "Crete:" Inhabitants of Crete, now called Candia, a large and well-known island in the Mediterranean sea. "Arabians:" Large numbers of Jews were settled in Arabia. "The wonderful works of God:" The disciples praised God in these different languages, thus offering to Him, on this birthday of the new creation, the homage of all nations, the hallelujah of the human race.

12. "Were all amazed, and were in doubt:" Not strong enough for the original. Were thoroughly perplexed, utterly at a loss.

PRACTICAL SUGGESTIONS.

1. Ver. 1. The condition of the descent of the Holy Ghost with converting power in the church is ever the same as at its first coming. Oneness of heart, and united, believing, persevering prayer will assuredly bring the largest blessing.—Butler.

2. Ver. 2. Yet God's work of revival comes suddenly, we know not whence or how, to show that the results are not merely natural, but the direct gift of God.

3. Ver. 3. The spirit comes in the form of tongues, that those who receive may testify to others the truths they have experienced.

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